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WEEKLY REVIEW.

THE Mogul who sells cucumbers near Aga Khan's mosque, and who caused the death of a Hindoo last month, by violently assaulting him and throwing him down, has been tried, and condemned to *one month's rigorous imprisonment.* The price demanded for the cucumber was two pice; the sum offered by Baloo was one pice. It is not at all uncommon among Natives for a terrible altercation to arise about just such a matter as this; the strife does not generally, however, go further than abusive epithets; in this case the Mogul leaped down from his seat and assaulted the would-be purchaser. The sacredness of human life is very feebly vindicated by such a sentence as has been passed upon the Mogul.

—HIS Highness Aga Khan is known to Europeans in connection with the turf; his horses run in every race, we believe. But he is known to Natives, especially to the Khojahs, as a sort of incarnation. They regard him with the same kind of religious veneration that the Maharajahs receive from their Hindoo devotees. Aga Khan and his son were dining with one Laljee Ludha in the Native Town last Friday, and the concourse of the faithful was so great that the floor of the room gave way, and six persons (all children, by the way) were killed.

—IN our last issue we wrote at some length on the subject of "Suicide." In that article we said: "The mistaken charity that refuses to condemn an act like this, is a virtual encouragement to others to go and do likewise, when pride has been wounded or disappointment experienced." There has been very much in the local papers about the suicide of Mr. O'Brien, of the Diocesan School, but none of our contemporaries, so far as we are aware, has felt called upon to speak of the sinfulness of suicide when committed by a sane person. Our article was of course not to their taste, and was not transferred to their columns. On Tuesday last, a teacher in the Byculla School, Mr. Henry Phillips, committed suicide, and what is noticeable is that he took the very kind of poison that Mr. O'Brien had taken, Syrup of Hydrate of Chloral. He had formed an attachment for a young lady who was a teacher in the same establishment, but received no encouragement from her, and the self-murder was evidently connected with this disappointment. There was a European jury at the Coroner's Inquest, and they returned this verdict: "Suicide while in a state of temporary insanity." The head teacher testified that he was sane in all points except as regards this unrequited attachment. He was engaged in the performance of his duties as teacher, until the eve of the day when he took the poison. All that we have read about this case goes to confirm us in the sentiments expressed in our article last week. What this young man wanted was to look at the question of suicide in the light of truth, to see it divested of its romance, and to understand that it is a fearful sin, a sin against God, against himself and against his fellow-men; and it is not impossible that if he had seen what we said on the subject, another direction might have been given to his thoughts. He may have been so far gone in madness, as to have remained unaffected by the considerations presented in our article; but the contrary is also supposable. It does seem to us that this case very strongly emphasizes what we said about the great importance of setting forth the truth in relation to the moral character of such an act.

—WE have been favoured with a copy of a Tamil work on the Divinity of Christ, translated by P. B. Gordon, Esq., from an English tractate by Bp. Hedding. It is published with special reference to the theistic views prevailing to some extent among educated Natives.

—THE water that is needed for the supply of Bombay, falls not in Bombay but in Salsette. We are co-workers with God, said Paul in regard to his apostolic labours; it is also true that in material things, man must co-operate with his Maker in order to secure the blessings of this life. It is the privilege of Bombay to avail itself of the abundant rains that fall in Salsette, by collecting them in a basin, and then drawing them off into a river that reaches the city by an iron pipe under ground. It would be almost impossible to exaggerate the blessings that have accrued to Bombay from this perennial supply of good water. The mortality tables testify powerfully to this. Guinea-worm, though not often fatal, used to be a terrible plague, but is now unknown here. But Bombay is not satisfied. Malabar Hill has many attractions, but the Vehar water does not yield to them; notwithstanding the many amiable and cultivated people living there, it will not climb so high. So Vehar is to have a rival. It is proposed to have a main from Toolsee, to feed a high level service reservoir at Bombay, capable of storing five days' supply at 22½ gallons a head for a population of a million and a half. In this way the inhabitants of Malabar Hill will be reached. For this purpose 36 lakhs are demanded.

—IT is stated that in one district alone of Asia Minor, of a population of 52,000, no fewer than 20,000 have died since the commencement of the famine. Some of our educated Native friends, who are so weary of English rule, might compare this statement with the facts regarding the famine in Bengal last year.

—THE Rev. Sholto Douglas preached last week to the soldiers at Colaba, and the Lord was pleased to bless the word to many. A friend who was present said that at one of the Meetings there were ten or twelve seekers. Mr. Douglas has also conducted a number of drawing-room services. There are indications that the Spirit of God has been moving upon many hearts in Bombay, and it will behove the Christians of this place, ministers and laity, to see that the blessing which God is willing to grant is fully secured.

—We are happy to mention that the Union Prayer-Meeting announced for Wednesday last, was very well attended, and was a very animated and interesting meeting. It was a prayer-meeting of the true type. Dr. Macdonald, of the Medical Mission, presided. Captain Oldham, Mr. Conder, Mr. Glover, Mr. Ohlinger (Missionary from Fuchau), and Messrs. Stothert, Robbins and Bowen, took part. The next Meeting will be held at the Free Church, Esplanade, Wednesday, 7½ A. M.

—THE *Times of India* has favoured its readers with the following paragraph in a letter from its Bangalore correspondent:

"The 'Taylorities,' as they are called here, seem to be falling off. The sensation and novelty having worn away, many are beginning to see how they have been duped and hoodwinked. There were large subscriptions raised, when Mr. Taylor was here, to build a 'Tabernacle;' and a sort of a cowshed was 'run up,' and the balance 'run away.' Mr. Shaw was introduced here to succeed Mr. Taylor—the latter left for 'fresh fields and pastures new,' and forgot in the multitude of his clerical duties to give any account of the monies handed over to him. Now it is stated that Mr. Taylor has had a 'call' from Messrs. Sankey and Moody, and Mr. Shaw will have to take up the former's work in Bengal. How nice matters seem to be arranged."

We cannot say that we have a high opinion of the management of a paper which allows such defamatory notices of good men to appear. "Blessed are ye when men shall say all manner of evil against you falsely, for my sake; so persecuted they the prophets which were before you". The fact that the Rev. William Taylor and the Rev. James Shaw are earnest, disinterested and self-denying servants of the Lord Jesus, constitutes the reason perhaps why such vilifying remarks are to be published far and wide. The writer of the above is doubtless the same party who has been attempting to blacken Mr. Shaw in the *Bangalore Examiner*; the cause of his enmity is anything but creditable to himself. Mr. Shaw has sent to the *Examiner* a statement in which he says:

"I never received one pie from Mr. Taylor or any other person save as a medium for its conveyance to those authorised to act as treasurers.

Every pie so received since I took charge of the Methodist Episcopal Church at this place, can be, and is periodically accounted for to those whom it concerns.

The Methodist Episcopal Church is not "plunging into debt."

Mr. Taylor came to this country at his own charges, paid his own expenses while here, and took nothing for himself from the churches which God raised up in connection with his ministry. Mr. Shaw is a man of a like spirit, and he is the last man of whom any one could say, otherwise than maliciously, the things insinuated above. In the Methodist Church, all monies received are in the hands of stewards, who have to give an account of all receipts and disbursements to the Conference. We must again express our astonishment that an influential paper like the *Times of India* should allow its columns to be made the vehicle of such vile slanders.

—THE *Navarino*, a Canal steamer, the first of Wilson's new line, left Suez 24 hours after the Mail steamer and arrived here about 12 hours before her, enabling the papers to publish Overland intelligence in anticipation of the Mail. A few facts like this would open the eyes of the people at home to the way in which the Mail service is performed by the P. and O. Company.

—DURING the first quarter of this year, 200 persons sought an interest in the prayers of the Methodist Church, Madras, that they might be saved, of whom over 100 have joined the church on probation. Rs. 2,000 have been subscribed for a church building

—AT Padure, an outstation of the German Mission in S. Canara near Mulky, 47 Natives of the Bildra or Thiya caste were baptized on the 28th of last month, on profession of their faith in Christ. A Christian family has been living for some time in the place, and has borne a good deal of persecution, and the conversions now reported seem to be the blessing of God on their testimony and prayers. The Revs. Daimelhuber, Grater and Furtado conducted the services on the occasion, which are reported to have been deeply interesting.

WHILE men who make their boast in the wisdom of this world find endless difficulties in the way of their receiving that salvation which God has provided, it is matter of thankfulness that little children, for whom the Lord has issued special invitations, are finding their way to him in great numbers. The hearts of the fathers have been turned to the children; Sunday schools and Bible classes are multiplied; the conviction that God is willing to convert them, even in tender years, has become much more general; and now instead of trusting to a vague possibility that the truth imparted may some day or other, somewhere or other, spring up and bear fruit, many see it to be their privilege to lead the little ones immediately to Christ. We are thoroughly persuaded that the Spirit of God can operate upon the soul at the first dawning of intelligence, and that it is not necessary for the children of believers to grow up first in sin and worldliness, before they can be converted. We must honour God by believing that he is rich in mercy, and willing just now to bless the soul that will submit to him. Parents must shake themselves free from the disposition to trust in the future, and act as though it were possible their dear children might be taken from them before the morrow's dawn.

Here is a letter written by a little girl about ten years of age to her mother. The little girl is out in the districts with some Christian friends, one of whom is in the habit of giving her lessons. The letter speaks for itself:—

MY DEAR MAMMA,—You have not answered my letter yet, but I must write to you again to give you some good news which will make you very, very happy. I gave my heart fully to Jesus yesterday. You must remember the day I gave my heart to Jesus in P——, but fell away. I have had great temptations, but gave way to that roaring wolf that is going about trying to devour us, and you must remember how you used to call me and make me sit down by your side, and how lovingly you used to tell me all about that loving Jesus who died on the tree for us sinful creatures, and that He could save the youngest child that came to Him and asked him to forgive them; He will gladly keep them under the shadow of his Almighty wing. Oh dear Mamma, you don't know how happy I feel. I feel inclined to sing all day long "Mighty to save" and "There is a fountain." I will tell you how I was brought to the loving Saviour yesterday. I was going to learn my lessons, and I got into a very bad temper, and I threw down my books and told Mrs. C. it was very hard, and I said I would not learn it. Mrs. C. was talking very kindly to me, and I felt so bad that I went into the other tent, and began crying very much for what I had done, and I felt that I had grieved my dear Lord very much. So I called Mrs. C. and told her that I felt very sorry for what I had done, and she spoke so kindly to me and that it went home to my heart, and I asked her to forgive me. After a little while I asked her to pray with me here, and she asked me to pray after her, and I did so. She said such a nice prayer, and after we got up from our our knees I felt that I could cry with joy, and I felt so happy that I could tell every one what the Lord had done for me, and ever since I feel as happy as a little lark who gets up early in the morning and sings its lovely prayers. I feel that Jesus is my guard and guide."

We are not to expect that converted children will cease to be children, or cease to be fond of the things that children generally are fond of. They rejoice in Jesus as their truest and best friend, and aim to please him, but do not necessarily think that they must abandon all sports and pastimes in order to please him. They have to fight the good fight of faith, even as their elders; it is very hard for them to be jeered and mocked at, because they follow Christ. They need encouragement; above all they need to see Christianity embodied in the lives of their instructors.

The Bombay Guardian.

SATURDAY, APRIL 17, 1875.

PAUL, THE CHRISTIAN'S PATTERN.

VI.

IN order that Paul should be a faithful exponent of the mind of the Lord Jesus, and fulfil the design expressed in his commission (Acts xxvi. 17, 18) it was necessary that he should be perfectly delivered from the Jewish prejudices that viewed the grace of God as flowing in a restricted channel. He had grown up from childhood in the idea that the grace of God was naturally restricted to the lineage of Abraham, and though it was available for proselytes who carefully observed the law of Moses, yet this was rather in the way of concession, and condescension. But the experiences which he went through in seeking sanctification, tended to disabuse his mind of the erroneous ideas that he had cherished. He saw the utter inability of the law to commend men to God; he saw that the law could only condemn men; so far from constituting for the Jews a ground of glorification, it was to them a ministration of condemnation. He found out that grace had no alliance with works, in the sense of supplementing the deficiency of the latter, but that it was the gratuitous mercy of God extended to those who recognized their bankruptcy of good, and who felt themselves condemned by all that they had known of the will of God. The Jew was just as absolutely dependent upon the grace of God for salvation as the Gentile was. Before his conversion, Paul had prided himself upon his observance of the law and his zeal for God; when Christ met him, the scales fell from his eyes, and he saw that the very goodness he had been priding himself upon had led to his making war upon the people of God. The disillusion had reference not merely to his own Phariseeism but to all the works of all the Jews. The middle wall of partition began to disappear. But nothing so effectually freed him as the experience described in our last number, and the discovery of the utter inability of his own heart to yield Christ the obedience that was due. The happy moment which revealed to him the all-sufficiency of Christ as that which was to supply him moment by moment with grace to do all that is pleasing in the sight of God, did away with the last vestige of exclusivism. God is love, is rich in mercy, and willeth not that any should perish; He so loved the world as to give his Son to be a propitiation for the sins of the world, that whosoever believeth on him should not perish but have everlasting life. No preparation was needed on the part of any, Jew or Gentile, except a consciousness of need and an abandonment of self-trust and of all other finite trust. He saw that Abraham, the father of the Jews, was himself a Gentile, a man sprung from heathen parents. He saw that so far from any design on the part of God to limit the blessings of redemption to the Jewish people, it had been announced to Abraham that in his seed all the nations of the earth should be blessed. The law had been given to the Jews more especially as a means of bringing out the fact that man is dead in trespasses and sins, and in absolute need of a scheme of pure grace. As Paul shows in the *Galatians*, the Mosaic system was mediatorial, stretching from Mount Sinai to Calvary. A mediator is not a mediator of one; he connects two; but God who gave the law on Sinai is One, and Christ in whom the law was fulfilled and grace perfected, is the other terminus. God knew that Christ's ambassador to the Gentiles would have to encounter the prejudices of Jewish Christians, who insisted upon bringing over into the Church of Christ what they regarded as their birthright by descent from Abraham, and casting up a separating wall between themselves and Gentile Christians, and imposing upon these latter the Mosaic burden of works. God knew that there would be judaizing teachers, glorying in the law and in the election of the Jews, and declaring that the salvation of the Gentiles was not a part of the original purpose of God; their admission to the Church was tolerated, on condition that they would receive circumcision and observe the ceremonial law; the elective grace flowed only in the channel prepared for it, that is in the family of Abraham, and men had to enter that family by proselytism in order to be-

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come its objects. It was necessary that Paul should be fitted to fight this life-long battle with men who were more Jewish than Christian. He became admirably fitted to wage this war. The Gospel which God had commanded to be preached to every creature, was glad tidings, the joyous announcement that salvation was offered to each. This settled for ever the question how much love there was in the heart of God, showing that divine love contemplated the salvation of all, arranged for it, and offered it; and that if some were not saved, it was not because of any inadequate provision, nor because of any stern necessity in the decrees of God, but because of their refusal of the Gospel offered to every creature. And Paul delights to assert the doctrine of predestination in a very different sense from that which the Jews gloried in; to assert that the calling of the Gentiles, and the admission of every believer to the fulness of Christian privileges, were contemplated from the very beginning, and were no afterthought at all. The love of God shed abroad in his own heart was a love that sought to bless all mankind; by this love he was constrained, and it is, this that breathes and burns in all his epistles. "God our Saviour," he delights to repeat, "will have all men to be saved and to come unto the knowledge of the truth."

MORE WORDS ON SUICIDE.

SIN is suicide, and all unconverted men are suicides. God said to Adam of the forbidden fruit, "In the day thou eatest thereof thou shalt surely die." Adam had the true life, the life of trust, obedience, purity, happiness and fearlessness, and he threw this away the day that he ate of the forbidden fruit. And sin is just this,—the abandonment of the life that God proposed for us, and offered to us: the life of conscious union with God, a continual abiding in his will and reception of his power; the life of heaven; the only blessedness, the only thing worthy of the name of life. So that in a most important sense, in the highest of all senses, every sinner is a suicide; he has cast away the true life of humanity, and is dead while he liveth. Ye will not come unto me that ye might have life, said Jesus to the Jews; and again, I am come that they might have life. This then is the awful spectacle presented by society at large to the gaze of one whose eyes have been opened by God. The world is full of suicides.

That men should be willing to throw away this poor semblance and phantom of life, is not very surprising. And suicide, in its ordinary sense, would be vastly more common than it is, were it not that there still remains at the bottom of man's heart a testimony for God, foreshadowing to him the judgment to come, and warning him that it is a fearful thing for one who has been living without God to fall into the hands of his Creator. Hamlet gives expression to ideas that are vaguely present in the minds of most men.

> For in that sleep of death what dreams may come
> When we have shuffled off this mortal coil,
> Must give us pause.—There's the respect
> That makes calamity of so long life,
> And makes us rather bear the ills we have
> Than fly to others that we know not of.
> Thus conscience does make cowards of us all.

It might be more correct to say that conscience hinders men from throwing off the last vestige of wisdom from above that remains with them. With infinite pathos God in his word exclaims: "Oh that my people had hearkened unto my commandments! then had their peace been like a river, and their righteousness as the waves of the sea." But sin deprives them of the sense to see that God is worthy of their heartiest confidence, and that his love will secure to them a hundred-fold more than the world ever promised them or cheated them out of. Men have no conception of the precious jewel they have thrown away; and think that the dissipation of their present hopes is ruin. Men speak of themselves as ruined when some property takes wings and flies away, as though money were the absolute condition of life in this world; yes, men who have been accustomed to utter the Lord's prayer, Give us this day our daily bread. Or some other object has got the heart of a man, and when he fails to grasp it desolation seems to have settled down upon the face of universal nature, and the temptation of the devil presents itself, Throw away this miserable life that God has given you, it is not worth living. Haply, even then a divine whisper in the heart may be heard: "Thou hast destroyed thyself, but in me is thy help". Yes, God has actually said these two things; Men have destroyed themselves; God is able and willing to make them over again. Men *have* destroyed themselves, not merely are on the way to destruction; they have thrown away the true life in departing from the living God, and they have only a poor semblance of life, which would not be worth living were it not for the opportunities brought by the Gospel to sin-ruined man.

Would that the suicides which have lately taken place might lead some to interrogate themselves as to their condition in the sight of God. Am I a self-destroyed man? Have I thrown away my true life? Am I building my hopes of happiness upon something that is essentially of this world? Or have I, for an anchor, a hope that lays hold of Christ and eternal life?

A LOVE-FEAST REPORT.

[THE following Report was presented to the assembly at the Love-feast of the Methodist Episcopal Church of Madras, March 30, 1875—one of the written reports given by each helper in the circuit plan. Illustrative of certain methods, and a spirit of work, it was thought to contain some items of interest to some of the readers of the *Bombay Guardian.—Recorder.*]

I am happy to say that God's work has been going on in my own soul during the past quarter. I have often felt so exceedingly happy that I really cannot describe what I have felt. I feel more than ever God's claims upon me as one of his children. I realise the truth that I am not my own, but that I am the purchase of Christ's blood, and therefore I should glorify Him in my body and my spirit, which are His.

During the past quarter I have endeavoured to do something for the promotion of God's glory, and He has blessed me personally, and has also blessed my feeble efforts for the extension of His Kingdom. I think, or rather I should say I am sure that God has blessed our infant church wonderfully, and is still blessing us, and we should return our heartfelt acknowledgments to Him for all His goodness. When our beloved pastor, the Rev. W. Taylor, began the work, how small and feeble it looked; but look at it this day. And what will it not be when our dear brother returns, if he is spared to see us again. And what will it not be a few years hence, when you and I are mouldering in the dust? Brothers and sisters, thank God and take courage. Come up yourselves to the help of the Lord, to the help of the Lord against the mighty:—

> "When He first the work began,
> Small and feeble was His day:
> Now the word doth swiftly run,
> Now it wins it widening way,
> More and more it spreads and grows,
> Ever mighty to prevail,
> Sin's strongholds it now o'erthrows,
> Shakes the trembling gates of hell."

With regard to the work in the circuit plan, our dear brother Hard had kindly given me only seven preaching appointments and six for prayer. In addition to these, I have taken up a great many more appointments for both, and I am happy to say to-night that I have seen sinners weep over their sins and cry to God for mercy. Oh, how encouraging this has been to me! It has sent a thrill through my soul that I cannot describe! You must experience it for yourself.

In addition to the English work, I have commenced Tamil street preaching in my neighbourhood, and I would, brothers and sisters, ask your prayers that God would bless His word proclaimed in the highways and hedges. Do beseech God that he will bless the heathen, no matter of what caste, with His salvation.

> "Hasten, Lord, the glorious time,
> When beneath Messiah's sway
> Every nation, every clime,
> Shall the Gospel call obey."

I should like to say somethisng with regard to my fellowship band. It has been a glorious means of grace to us. I have been personally greatly blessed, as I have from week to week listened to the rich experience of God's deaf children. How it has encouraged me to go on my way rejoicing! and to prepare for that glorious meeting when all of God's children will be together to talk of His love, and to cause the courts of heaven to ring with praise.

> "Yet onward I haste,
> To the heavenly feast
> That—that is the fullness,
> But this is the taste."

There is yet one other thing that I wish to allude to, and that is our Sabbath School at Pursewakum, the fourth of our church in this city, organised recently by our pastor. God is blessing us in this branch of His vineyard. We meet every Sabbath morning from 7-15 to 8-30, endeavouring, by the aid of the Almighty, to sow the seed of eternal life in the hearts of nearly a hundred. Pray for all the teachers, that God will bless their efforts, that He would water their own souls with the dew of heaven, so that they may water the souls entrusted to them.

Sisters and brothers, is not all this very encouraging? I have said nothing as to how anxious people are to hear the word of God as we go from house to house, reading and praying with them. And does not God speak to one and all of you? Has He no message for you? Yes, He has. I tell you sincerely, He has. And will you listen to it. He says to one and all of you who have tasted of His love, "Go, work in my vineyard." Will you obey the call from this hour and live to His glory, and say,

> "Tis to my Saviour I would live;
> To Him who for my ransom died,
> Nor could all worldly honour give
> Such bliss as crowns me at His side,
> His work my hoary age shall bless
> When youthful vigour is no more,
> And my last hour of life confess
> His saving love, His glorious power."

God grant it for His name's sake,

J. J. R.
Leader, No. 7.

GLEANINGS IN EPHESIANS.

[In our last para. under this head were two errors of the printer: 'witness' was printed for 'writers,' 'guided' for 'guides.' The idea may be thus expressed; They who receive the testimony of the sacred writers and consent to be guided by it entirely, are built upon the foundation of the apostles and prophets. This shows us how we must understand the word of Jesus to Peter, Upon this rock will I build my Church. "We believe upon him through their word." See Peter's own commentary on the word 'Peter' in 1 Pet. ii. 4-8.]

In whom all the building fitly framed together, groweth. 21.

Here is a wonderful spectacle; a temple complete and yet growing. If it were not complete it would not be a temple. The temple of Solomon

had to be finished before the glory of the Lord descended upon it. But the glory of the Lord was present in *this* temple on the day of Pentecost, yet has it been growing ever since. It is built of living stones, and where there is life there is development and propagation. But there must be harmony in the component parts; the nice adjustment of one agency to another, one activity to another; *fitly framed together;* the design of the Master must be carefully followed in the several portions that constitute the existing temple, in order that the temple may grow. It is not enough that we should be preaching the Gospel to all the nations of the earth, or even that we should be making many converts in the different nations; this is not, in itself, an expansion of the temple. We must be apostolic in our lives; we must follow the original instructions, and must seek the manifestation of the Spirit in the various ways that characterized His first operations. For many of these we have substituted our own modern devices; but the Master will not carry on the development of the edifice except in correspondence with the design already given.

Ye also. 22.

Ye Christians of Ephesus, ye also are a necessary part of this great temple. As we walk through this sublime edifice we see on one stone the name Ephesus, on another the name Corinth, on another Rome, on another Alexandria: not only cities, but villages and hamlets innumerable. The walls are continually expanding, the roof still rising, the pillars growing, and in the modern aisles we are taken from one country to another, one city to another; and still the walls must remove, that there may be place for all kindreds of the earth. A habitation of God through the Spirit. The whole is this only as each individual is this; Christ must abide in the heart by faith. Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

NOTICE.

Girgaum C. M. S. Church. The Rev. Sholto D. C. Douglas, Vicar of All Saints, Derby, will preach to-morrow at 11 A. M.

Epitome of News.

Saturday, April 10.

—The *New York Times* publishes from a private letter a long and interesting account of the Emperor of China's last illness, written at a time when his recovery was looked upon as almost certain. The Emperor, it appears, was taken with the first symptoms of small-pox on the 9th of December, and by one of those curious coincidences which the Chinese are always looking for and to which they attach so much significance, the attack was thought to be connected with the transit of Venus on that day. "The Emperor being a descendant of the sun, nothing could occur to dim the purity of that orb which would not be portentous to its earthly representative." The planet, as it crossed the sun's disc, was thought to resemble a pea, called in Chinese "Fan." The pustules of small-pox are also called "Fan;" and thus to the Chinese mind a clear connection was established between the transit and the Imperial sickness. On the twelfth day of the attack, when, according to the Chinese the critical point of the disease is reached, a great religious ceremony was performed in honour of the goddess, who was held to have behaved rather favourably to the patient, but at the same time to be worth propitiating as well as thanking. At the principal service, which is said to have been attended by from 40,000 to 50,000 persons, including a large proportion of women, nine effigies of divinities, representing the goddesses of small-pox, measles, sore eyes, &c., were burned. The effigies were made of sorghum stalks, covered with silk and paper of various colours. Besides the goddesses and their attendants in chairs, there were "the mounted attendants, a dozen pairs of banners and state parasols, thirteen pavilions with food and fruits, eighty-four tables bearing clothing, nine large boats (for ferriage over the Chinese Styx, perhaps), and 300 trays of various articles useful to complete an outfit in the next world." All these were consigned to the flames, and, as it was thought at the time with good effect; "for," says the writer of the letter, "the Emperor is thought to be convalescent."

—Sebastian Dias, butler to Mrs. Maclean, Marine Lines, has been sentenced to 4 months' imprisonment for a savage asault upon that lady.

—*Times of India*: "Yesterday afternoon, about 4 o'clock, the second floor of a house belonging to one Laljee Ludda, situated at Don Tar 3rd Row, suddenly came down with a crash. There were about two or three hundred people in the house at the time. Amongst the *debris* the bodies of five children, all girls, varying from the ages of two to eleven years old, were recovered. Several others were injured more or less. Two women and another little girl, who were seriously injured, were at once removed by the police to the J. J. Hospital, the life of one of the three is despaired of. Amongst those that have escaped with only a severe shock is H. H. Aga Khan and his son Ali Shah, His Highness' son receiving only a slight wound on the side of the head."

—Same; London: "I cannot refrain from mentioning a very wonderful discovery which was made two or three days ago at Dundee. It is that of three stone sarcophagi, 6 or 7 feet long, in two of which are skeletons in good preservation, one having cords wound round the legs. But these sarcophagi, all which may be slightly over 2,000 years old, are as nothing in comparison to the monumental stone of Thotmes III., who flourished in the year 1491 B. C., or that in which the Exodus is supposed to have taken place, which has lately been discovered in Egypt. The stone is reported to be covered with inscriptions which have already yielded the hieroglyphists some 400 geographical names, all recognizable, and for the most part belonging to Nubia, Arabia, Armenia and the coasts of the Mediterranean."

Monday, April 12.

—*Times of India*: "The news from Madras, that owing to the want of Adjutants and Wing Subalterns in Native Regiments, a number of officers in civil employ had been ordered to return to military duty, will cause considerable consternation in the breasts of many youngsters in this Presidency, and in Bengal also, who fondly hoped they had done for ever with what they consider the drudgery of Native Regiments, and had escaped to the more varied duties and higher emoluments of civil employment."

"Affairs in Burmah are coming to a crisis. His Excellency the Viceroy has telegraphed for a man-of-war to go at once to Rangoon, and we understand that H. M. S. *Briton*, now cruising on the Somali coast, is under orders to proceed thither at once.

—Sir Lewis Pelly has left Baroda for Europe. Sir Richard Meade succeeds him.

—Same; Allahabad, 11th: "The last official crop and weather report announces "some cases of cholera among pilgrims in the city of Benares." In Oudh, a cholera panic prevails. Fearful accounts have been received from Cawnpore, Fyzabad, Jounpore, and Benares. The railway train turned out eigheeen corpses at Lucknow on the 8th. The Benares train, due at Lucknow on the night of the 8th, reached there on the morning of the 9th, having been delayed by frequent stoppages for the removal of the dead and dying. The grand Ayoodhia Mela has been prohibited. In Lucknow, cholera cases are few, only eight deaths last week."

—The fall of the house in Don Tar Street, last Friday, has been fatal to five girls and one boy.

—An action having been brought against the *Bombay Gazette*, for alleged defamation, by Mr. Shantaram Narayen, Pleader, the *Bombay Gazette* has publicly withdrawn the imputations made, declaring them unjust and unfounded.

—Home paper: "A large number of the friends of Mr. George Cruikshank met at his house on Monday to celebrate his silver wedding. Mr. Cruikshank is now eighty-three years of age. Mr. S. C. Hall, in proposing the painter's health, hinted that his personal friends were desirous of making a more public recognition of their regard, both for the artist and his work. In reply, Mr. Cruikshank said he had long hoped to have been in the position to present to the nation a collection of those works which he himself most valued as being most likely to be useful to the young men of this country. The position he had taken in connection with teetotalism had, however, rather stood in the way of his making the money necessary to enabled him to be as generous as he could wish to the country. He would, however, be glad if his friends could purchase his collection and present it to the nation, free admission to visitors at all times being secured."

Tuesday, April 13.

—The *Deccan Herald*, speaking of the Rev. Mr. Somerville's preaching in Poona, says: "A great impression, and we doubt not a permanent one, has been made in Poona. Never was a deeper impression made upon the native mind in Poona by an evangelistic address than that made on Saturday evening last by the earnest and loving words of this venerable man on an immense audience of native youths in the quadrangle of the Rev. Mr. Beaumont's institution in the city. The audiences in Poona assembled to hear Mr. Somerville have all been large; but the remarkable feature of them is that each successive one has been larger than the one which preceded it. These audiences have been held in breathless attention, and have been deeply impressed."

—*Friend of India*: "It is our duty to inform the subscribers to this journal and the public generally, that the interest of the present proprietors in the *Friend of India* will, in legal phrase, "cease and determine" on the 16th instant, after the publication of our next issue."

It is said to have been purchased by Mr. Robert Knight.

—Dr. Druitt, at the Madras Church Conference, speaking about secret drinking, said: "I have known a young woman, young, handsome, married, with everything to promise a happy life. But sickness came, first of the husband, then of the children, who went one by one to the tomb. Her devotion and self-sacrifice of time and strength were marvellous, but she sacrificed herself. Her own health gave way, she became the victim of exhausting illness, and unfortunately resorted to brandy, to enable her to get through her daily duties. She might have been saved, if she would but have given herself time to rest to recover her own strength. But under a mistaken sense of duty she refused and went on, taking brandy to a degree that she knew to be dangerous and that was forbidden by her medical attendants. Then came demoralization. It is unfortunately too familiar a chain of evils that follows. Enormous lying; accusations of slander against persons who hint at the fault; petty peculations; the honesty of tradesmen tampered with, and the loyalty of children and the discipline of the household neglected. Any one who wants to trace the vicious consequences of physical evil may recognise the following commandments broken in order. First the 9th; then the 10th, then the 5th; next the 8th; afterwards the 7th, and posibly the 6th."

—The Baptist committee (United States) in issuing its address to the denomination concerning the Centennial celebration, draws the following vivid sketch of Baptist growth in that country since the Declaration of Independence:

"A feeble body, then, of about 25,000 members in communion, the Baptists, in the lapse of a century, have become a powerful body, having in the communion of their churches nearly one million and three-quarters of members. The Baptist population of the country—meaning by this the members of the families and the attendants on their worship—was not then much if any more than 100,000; now it is variously estimated at from five to seven millions. Then the Baptists had little comparative wealth, the wealth of the whole probably not equalling the present wealth of some individual congregations; now, though our wealth is not in proportion to our numbers, which include so large a share of the coloured populati[on] of the South, we have riches equal to the deman[d] of every form of evangelical, philanthropic, an[d] educational labour required at our hands. The[n] we had few and humble places of worship—o[nly] only, in all the colonies, of architectural pret[en]sions and high cost, with sittings, in all, probabl[y] not beyond the number of our 25,000 members; now we have more than 13,000 houses of worship[,] large numbers of them costly and elegant, with sittings exceeding 4,000,000. Our missionary endeavours one hundred years ago consisted of occasional preaching journeys, at a cost of a few hundreds of dollars; now they reach the remotest sections of our own country and encompass the world, maintained in all their forms, domestic and foreign, at an expense which rises far toward three-quarters of a million of dollars per year. Then we had one college in the struggles of its very infancy; now we have thirty or more, several of of them, in their character and work, ranking high in the company of American colleges, with numerous academies in hopeful progress, and with

six theological seminaries, where professional training for the ministry is advanced to the highest standards known to the century in which we live"

—The students of the Free General Assembly's Institution (School and College) presented an address and a Cashmere Shawl to Professor J. F. Taylor, on the eve of his departure for England.

—Cholera is prevailing in Nassick.

—An inquest was lately held in London upon the body of an American Theatrical Manager, who was supposed to have poisoned himself intentionally or accidentally, with an overdose of hydrate of chloral. Amongst his papers was found a letter to a friend in New York:—"London is a great city, and I wanted to see it, and I have, to my (dis) satisfaction. I have been three and a half months here, and should think many years had elapsed since I landed at Euston Square Station. I have experienced a little enjoyment, and endured some of the weariest hours I ever knew since Madame Anna Bishop kindly left me to die of small-pox in Mexico. I have had a good time with plenty of money, and meditated sounding the depths of the Thames twice, when I have been "broke." I have frequently heard people say that London was a delightful place in which to get "broke," and now I entertain the firmest belief in the bulk of those statements."

—*Bombay Gazette.* At Lucknow on the 8th, when the train arrived there eighteen corpses are said to have been laid out on the plattorm, and the journey is said to have been greatly prolonged owihg to the frequent stoppages the train had to make in order that the dead or the dying cholera victims might be removed from the carriages. We have heard of many a ghastly journey made by rail, but none more horrible than this one. Those who were in the train, and knew for what purpose stoppage after stoppage was being made, must have experienced feelings which no pen could depict. Nothing could show more vividly the terrible nature of the disease and its inexorable swiftness than the fact that in a comparatively short journey by rail many deaths occurred, and that the stoppages of the train were often for an intensely more melancholy object than the mere convenience of passenger traffic. We hope that the officials on the Oudh and Rohilkund line are not to blame for this terrible outbreak. But we are sorry to see the accusation made against them in one of the Lucknow papers, that, notwithstanding that an enormous traffic between the large cities of Oudh and Benares might have been expected owing to the Hindoo festival, they made no arrangements whatever, and that the deaths from cholera were attributable to the overcrowding of the carriages and the want of sanitary arrangements in them. This is a matter which should be inquired into by Government; it would be scandalous to permit to pass uncontradicted the statement that a number of deaths from cholera during a railway journey were due not to any exceptional cause but were the natural result of of penning a living mass of people together without making arrangements for their comfort of any description.

—Five deaths have taken place already among the Europeans in the Baroda Field Force.

—Another instance, according to the *Madras Times*, of the mischievous results which are always occuring from the interference of mothers-in-law and the anomalous position which they occupy to the young married wives of their sons in this country, transpired at a trial for murder at the last Sessions at Vizagapatam. The evidence in the case showed that a violent altercation had taken place between the mother and daughter-in-law, in which abuse was, apparently, freely lavished on both sides, and that on the son returning home in the evening, the mother made a complaint to him regarding his wife's conduct, whereupon he incontinently seized his spouse by the hair of the head, knocked her down, and kicked and trampled upon her in such a manner that she expired under the treatment. The fact of his wife's death having been caused by his violence was clearly proved, as was also the fact that he and his mother had secretly disposed of the dead body, by sinking it in the bed of a tank; and being tried and found guilty of culpable homicide, not amounting to murder, the man was sentenced to undergo ten years' rigorous imprisonment.

The punishment seems to us inadequate.

Wednesday, April 14.

—It is suggested that the new Sailors' Home would be a good building for our European Hospital.

—Sir Cowasjee Jehanghier has given Rs. 1,000 to the O'Brien family fund.

—The steamer *Caledonia*, the first of the Anchor Line to run between Bombay and Liverpool, arrived on Monday.

—*Bombay Gazette*: "It is our painful duty to record another case of suicide, nearly as distressing in its melancholy details as the one which has not yet ceased to be a subject of conversation. Henry Phillips, whose death we are called upon to announce to-day, was the third Master of the Byculla Schools, and had held that post during the past nineteen months. To all he was known as a young man of sober, steady, and most respectable appearance, manner and conduct. In March last he formed an ill-fated and unrequited attachment for a young lady employed in the same establishment, and her indifference preying upon him, he being at all times shy, reserved and extremely senitive brought on a temporary derangement of his mind which led him to destroy himself."

—*Times of India:* "A destructive jungle fire occurred at Toolsee on Monday last, at noon, which spread with great rapidity and set fire to the jungle, the high wind assisting the flames, and, despite the attempts of the watchman and sepoys of the unfortunate contractors, Messrs. Scott, McClelland and Co., to extinguish the fire, the flames spread furiously and caught the storehouse, in which all the valuable plant, tools, instruments, Manilla and other ropes, blocks, &c., were kept.

—*Poona Observer:* We are informed that large blocks of ice fell near the village of Kheir, in the Poona Collectorate, on Friday, the 2nd instant.

Thursday, April 15.

—*Pioneer:* "Dr. Nancie Morrelle, whose arrival from New York was announced some time ago, has settled in Hyderabad, where she has already obtained an extensive practice. She lately opened a dispensary in one of the bazaars, and it is now so crowded that she is about to remove it into a much larger house. Amongst her patients are many native ladies, who come from great distances to avail themselves of her skill."

—Government have decided to arm the Native Army of the Madras Presidency with the "Snider," and immediate steps are to be taken to carry out this measure.

—There were ten deaths by cholera in Nassick on Monday last. In connection with this the *Bombay Gazette* says: "What Mr. Elliot (the Collector) and his coadjutors fear most is the great day when the Ruth or sacred car is carried about in public procession. To witness this performance vast numbers of people flock to Nassick. As many as 100,000 more or less excited worshippers have been seen surging along through the streets of Nassick as they accompanied the progress of the Ruth. Friday (to-morrow) has been fixed upon as the day this year when the Ruth shall be dragged through the City. If this vast number of people assemble as usual when cholera is raging in the place, what will be the result? That cholera will fasten upon them; and that when they return to their homes, which are scattered over the face of the country, they will carry the disease with them wherever they go."

Among the deaths recorded this week are:—Comte de Jarnac; Lieut.-Col R. Gordon, late 32nd Madras N. I.; Commy.-Gen. C. Williams; Mr. C. Cardew, late Bengal C. S; Mr. J. Fife, late major 10th Hussars: Mr. E Bird, late major 1st Royals; Mr. A. C. Howden, late G. I P. Railway; Mr. John Mitchel; and Mr. H. L. Bateman.

For some time past a religious revival has been going on at Camborne, in connection with the Established Church, in which the vicar (the Rev. W. Butlin) and his daughter have taken the leading part. Miss Butlin has officiated in many services, both in churches and schoolrooms. On Sunday it was announced that the Bishop of Exeter had issued an inhibition against Miss Butlin taking part in any service in a church.

—The Maharajah of Cashmere has gone to Simla.

—*Bombay Gazetta:* "A telegram was received yesterday from Aden, announcing that Colonel Penn had been released from arrest and restored to his command, on receipt of orders from the Commander-in-Chief of Bombay."

—The story that an attempt had been made to poison the Rajah of Cochin is said to be without foundation.

—The Naga expedition has completed its work.

—*Times of India;* Baroda: "I stated last month that the ryots of Cuddie and Patten would not pay their taxes because there was no Gaekwar on the *gadee*, and, therefore, no legal recipient. Discontent still continues in those places. It is stated that 500 men are in arms, and that the Vahivatdar or Revenue Collector of Atarsumbha has had his arm cut off and has been otherwise maimed and mutilated. Two guns of the Gaekwaree Artillery and 250 men of the 3rd Regiment Gaekwaree Infantry, with 30,000 cartridges, the whole under Captain Lynn, have left to day for Atarsumbha. More troops leave to-morrow."

—*Bombay Gazette:* By the arrival last night of the s.s. *Navarino* we have been favoured with a copy of the *Overland Mail* of 26th March, thus anticipating by several hours the arrival of the mail steamer, which is due this morning.

—*Overland Mail*, March 26: The editor of an Austrian paper has been sentenced to a year's imprisonment for publishing the Pope's Encyclical Letter.

The second reading of the Irish Peace Preservation Bill has been passed by 264 votes to 69, after two nights' debate, chiefly confined to Home Rulers and closed by Mr. Disraeli.

The Chancellor of the Exchequer has again stated that he does not expect to have any surplus to distribute this year. The remark was made this week to a deputation urging the removal of the railway passenger duty.

The death of Mr. John Mitchel does not altogether dispose of the Tipperary difficulty, as Mr. Moore, the unsuccessful candidate, claims the seat.

Disturbances are reported from Jamaica, which are, however, declared not to be of a serious character.

The French Ambassador, the Comte de Jarnac, died at his residence at Albert Gate on March 21. The Duc de Broglie will, it is said, succeed him.

A verdict, with 1,275*l.* damages, has been given against the *Athenæum* for a libel on the publishers of Mr Keith Johnstone's maps.

Two shocking tragedies through insanity—one at Penge and the other at Fordham, near Colchester—have been chronicled this week.

A football accident has called forth many opinions about the game as played with Rugby rules.

—A despatch from Salt Lake City, published in the New York papers, states that, on February 25, Judge M'Kean gave a decision in the case of Ann Eliza Young's (the wife of Brigham Young) application for divorce and alimony. He ordered that Ann Eliza was to receive 3,000 dols. attorney's fees, and 500 dols. per month alimony pending the trial, the alimony to date from the filing of the complaint, which was about twenty months ago.

—*Deccan Herald:* "Much has been said in regard to that part of the action of the Government of India in the Gaekwar's case, by which witnesses were kept under the surveillance of the Police and the Gaekwar himfelf prevented from having intercourse with his solicitors except in the presence of Dr. Seward; some of the native papers speak of the proceedings as opposed to British justice and freedom. Now it is absurd to think that the British Government desires to do injustice to the Gaekwar of Baroda; the annexation of Baroda to British territory is opposed to the spirit of the present Indian Government, and the misrule and oppression which have prevailed there would render the possession of Baroda to the British government a source of great annoyance and trouble, without any corresponding profit. The British Government desire that Baroda should be well administered by a Native government, and it does not affect the Government of India in the smallest degree whether that government be in the name of the present Gaekwar or in that of another native prince; all that the Government desire is that it should be a good and just government. But if we look around us we find that there is not a nation upon earth that has not some time or other been obliged in certain circumstances to use exceptional means to secure order. In the freest and most prosperous Republic which the world has ever seen—the American Republic—a bill has just passed the Legislature called the "Force Bill," the provisions of which allow the President of America special powers of placing restrictions on four of the Southern States—Alabama, Arkansas, Louisiana and Mississipi. He has power to suspend the Habeas Corpus Act in these States, and to adopt any other measures which he may think necessary for the maintenance of order in these four states, where the white and coloured people are arrayed against each other with daggers drawn. Will it for a moment be

supposed that the United States Government have any pleasure in restricting the freedom of their subjects in these four States? The idea is an absurd one. Then what has called for this exceptional step? Simply what has called for the special restrictions at Baroda—the opposition which has been raised against the supreme government."

Friday, April 16.

—Many Jews are being murdered by the Arabs in Morocco. This has always been a favourite form of Mahomedan piety.

—Deaths last week, 418.

—*Gazette:* The appointments of Mr. A. L. Spens to be a first grade Judge, Mr. H. M. Birdwood to be a second grade Judge, Mr. W Wedderburn to be joint Judge, and Mr. John Nugent to be Under Secretary to Government in the Political, Judicial, and Educational Departments, are to have effect from 17th February 1875, the date of the appointment of the Honourable Robert Hill Pinhey to be a Judge of Her Majesty's High Court of Judicature at Bombay.

—*Advance;* The "first locomotive's wheel" has rolled "through the Hoosac Tunnel's bore," and therefore, according to Dr. Holmes, the millennium is at hand. A train of four cars, drawn by a locomotive, and carrying one hundred passengers, passed through the tunnel, the other day, from portal to portal, four miles and eighty-four hundredths. Some portions of the work require a brick arching to prevent the falling of loose fragments of rock upon the track, and it will be several months before the tunnel is in a condition to use; but the hole is made and the track is laid, and the cars have been through the mountain. The whole cost of the work, including interest, is more than $13,000,000.

Selections.

A LION BEARDED IN HIS LAIR.

In the course of domiciliary visitation in London I became acquainted with the family of W——. A more deeply-stained sinner scarcely lived in the neighbourhood. He was a drunkard, swearer, a cruel husband to his wife, a bad father to his four children. A man of herculean frame, he was employed as a porter in Spitalfields market, where he assisted at an early hour to unload those huge vans filled with vegetables which regularly arrive there every morning; and as this process must be done very quickly, his immense strength enabled him to earn before breakfast sufficient, if he liked, to keep his family in comfort. But, alas! he preferred to spend his earnings in drink; and being very quarrelsome in his cups, very often spent his nights in the police cell. His wife, after much ill-treatment, sickened, and was laid upon her bed, from which she never rose again. I was asked to attend her, and in doing so, had to mount three perpendicular belfry staircases, and at last came to an attic about twelve feet square. I found the poor wife lying upon a miserable straw pallet, covered with a few rags, two broken chairs and an old deal box (the latter serving as table) being the whole furniture of the place; not a morsel of food in the dwelling, and the clothes of her and the children in perfect accordance with the wretchedness of their abode.

The poor woman was evidently in the last stage of decay; and I spoke to her of Jesus and His love, preached the gospel of mercy and of undeserving grace; and I believe God blessed my humble instrumentality. Evidently she drank deeply from the well-spring of salvation. I endeavoured to comfort her dying hours by supplying in some measure her bodily and spiritual wants, and was present when, as I trust, the delivered soul took its wings to that blessed abode where the 'wicked shall cease from troubling.' Just before she ceased to breathe, I saw an anxious expression flitting over her features; she wanted to say something, and I stooped down, when I distinctly heard the expiring words, 'Oh! Lord Jesus, help my poor children.' I felt deeply moved, and at that solemn hour made a vow to do all I could for the benefit of this now bereaved family.

For that purpose I ascended again the well-known stairs two days after, and approaching the door heard the wailing cry of the children. I entered the room, and there beheld a sight so horrible, so fearful, that I stood for a moment almost petrified. On the wretched straw pallet lay the corpse of the poor departed woman; but across her was stretched, in a state of beastly intoxication, the unfeeling and guilty husband. It appears that the parish authorities offered to take charge of the body for burial; but some of the poor (who are very kind to each other) respected the poor woman, and had clubbed a few shillings together to save her from the disgrace of a pauper's grave. Unfortunately, they had entrusted this money to the wretched husband; but he, instead of going to the undertaker and making the necessary arrangements, followed his sinful propensities, spent part of the money in drink, and thus I found him. By the kind aid of the neighbours I had him removed, and taking the direction of the affairs in my own hands, the mortal remains of my humble friend were laid in the silent grave; and, by the kind aid of some Christian ladies, I had the bereaved children following, decently attired in black. In the course of the ensuing week I had recommended them to tha care of an excellent, pious school-mistress, who presides over our ragged school; and everything was done to promote their welfare.

And now I resolved, under God, to make an effort to beard the lion in his lair. There was only one short hour of the day when he might safely be visited—at 8 o'clock in the morning, when returning from his work he partook of breakfast, and the only time when he was sober. I again ascended the well-known stairs, and, knocking at the door, was permitted to enter. Here he sat on the rickety deal box, a short pipe in his mouth, looking most miserable and melancholy, and casting from his shaggy eyebrows an evil look of suspicion on the intruder. Nothing daunted, I entered into conversation with him; in the course of which I did not spare him, and openly accused him of being the cause of all this misery and bereavement. In an instant he was upon his feet; he arose in all his towering strength, and I for a moment became anxious for my safety. But all at once he subsided into his forlorn, and helpless condition, and only said, 'No, no, I will not insult you; you have been very kind to my wife and children; and do not believe I am such a brute not to remember that; but please do not come here any more to preach to me, it makes me more wretched, and my case is quite hopeless.'

'Hopeless! you say, my friend, hopeless! Now listen for a moment to a story I have read in an old book: "There was once a man who had committed many crimes; was at last found out, committed to trial, found guilty, and sentenced to be executed. They cruelly nailed him by his hand and feet on a tree, and thus he was condemned to die a painful and liugering death. There was the grave—ay, and hell—ready to receive him; alive he never could come down again. His case seemed hopeless. But mark. Whilst in this despairing state, he looked up to One who hung at his side in just the same fearful and painful condition as himself, and from the eye of that One came such a beam of divine love that it pierced the heart of that dying thief, and hope and faith kindled in such degree that he broke out in the words, 'Lord, remember me when Thou comest into Thy kingdom.' And from the lips of Jesus—yes it was He!—came the blessed words, 'Verily I say unto thee, To-day shalt thou be with me in paradise.'" Oh! my dear friend, the same Jesus speaks now to me and to you; and now let us pray to Him.'

And the frame of the big man, his face streaming with tears, bent down in solemn prayer. And I prayed—oh! as I never prayed before. And God heard our cry; and the man rose from his knees, indeed an altered being. From that time he was given strong evidence of a great change. I percuaded him to take the temperance pledge, which he did, and kept. He attended regularly my meetings, found his way into the house of God, and now attends the ordinary means of grace.

What is impossible to the Lord?—From *The Lost Sheep.*

MESSRS. MOODY AND SANKEY AT LIVERPOOL.

BY THE REV. W. HAY M'D. AITKEN, OF CHRIST CHURCH.

The Work advancing.

The work here is extending and deepening, and already the results have exceeded our expectations in many respects. Each night last week the hall was crowded, but the number of those who sought advice and help continued to increase. It is observed by all intelligent workers that the features of the work become much more satisfactory, evidencing greater depth and reality as the week passes on. Friday night was the great harvest night of the first week; when, in addition to a very large number in the room set apart for inquirers, an equal number remained in the big hall, and were conversed with there. It was encouraging to notice that on Saturday, although Messrs. Moody and Sankey were present at none of the services, yet the attendances were exceedingly good. A large number of children were collected in the afternoon, and were addressed by Mr. Fairclough and others. The children listened with the greatest possible attention and quietness. It is purposed to continue these services each succeeding Saturday. In the evening, there could not be less than five or six thousand people in the hall, when the address was given by the Rev. W. Hay M'D. Aitken. More than three-quarters of the audience were men; and the same proportion was observed among the inquirers subsequently, of whom a very large number crowded into the adjoining room.

But Sunday the 14th was by far the most glorious day that we have yet seen; perhaps one of the most successful days for the Master's work that Liverpool has ever seen. There was a very blessed influence in the early morning meeting, which was largely attended. Many felt that Mr. Moody's word to believers on that occasion came with greater power than in any previous address of his in Liverpool. At eleven o'clock the hall was well filled with a motley congregation, consisting of persons who had been admitted by a ticket on the statement that they were not in the habit of attending a place of worship. The congregation was not, however, composed entirely, or even mainly, of the lowest grade of the population; for a large number of persons who seemed to belong to the respectable mechanic class (of whom it must be admitted a very large number answer to the description indicated by the ticket) were present. All witnesses agree that there was a most extraordinary manifestation of spiritual power in this meeting. The number of persons who rose up at its close, in response to Mr. Moody's invitation, and invited the prayers of the assembly on their behalf, was far larger than on any previous occasion. A clergyman informed me that he counted not less than 250 persons afterwards in the inquirers' room, and there were many more in other places.

In the afternoon the hall was crowded with women, and again a deep impression was produced. In the evening it was again crowded, this time with men, and hundreds went away who could not gain admission. There could not have been less than from eleven to twelve thousand men packed into the building. The results of the message may be judged from the fact that no less than 350 men were counted in the inquirers' room. A supplementary meeting for men only was held in the course of the afternoon in St. James' Hall, were it was computed not less than 1700 men were present. Here, again, the power of God's Spirit was very sensibly felt by all. The addresses were delivered by Revs. Thomas Macpherson and W. Hay M'D. Aitken. There was no time for an 'after meeting;' but it was satisfactory to find afterwards that a considerable number of those who attended in the afternoon were found in the inquirers' room in the evening Nobody could witness the services that day without feeling that Liverpool is stirred to its very centre; and we are full of hopes that yet greater things are in store for us.

Friday Noon Meeting.

There were several noteworthy sayings at this meeting. Mr. Moody said he never in his life knew a man converted in the way he himself thought. To be healed of the leprosy of sins, a man had to give up his thoughts and opinions, and take God's words.

Mr. Sankey contrasted the first prayer meeting they held in this country with the one he was then addressing. About nineteen months ago they went to York, and there held their first meeting, when four men were present; the next day there were five, and the day after there were seven, and since then the movement had grown to its present proportions.

Miscellany.

—Report of the American Mission among the Marathas.

Rev R. Winsor, Sattara:

Preaching to the people in the Sattara districts is not the same as preaching to the people in some parts of the Ahmednuggur districts, where the truths of Christianity have made such an impression, and the missionary is so well known that his aim and purpose are understood, and hence it is easier to gain access to the hearts of those for whom he labours. But it is not so with us, and viewing this state of things we were led to consider the question, *What shall we do to establish a bond of confidence between us and the village people?* This thought resulted in the proposition to establish a Boys' Industrial Home, taking boys from the outstanding villages to instruct, not only in the common rudiments of an education, but also in the simple industries of their people—*feeling* that this would be a means of opening up such an intercourse with the people in question as nothing else at our command would do. Thus feeling and believing, we commended the undertaking to Him without whom "they labour in vain who build." At this moment, in the providence of God, a friend came forward, whose name I trust I may be pardoned for mentioning,—A. Wingate, Esq., C. S.,—whose kindness and hearty sympathy and co-operation have done more than any other human agency to advance the work. Through his energetic efforts and encouragement, Rs. 1,295 have been given by those whose names will appear in the list of donations. The money having been subscribed, boys to the number of sixteen were gathered from various villages, and for two months or more remained in a single room while new buildings were going up. They were put into school, and in that time made rapid progress in

singing, reading, and writing, and in this our anticipations have been fully met. This enterprise thus far has been accomplished by private funds, not anything as yet having been received from the Mission; but gentlemen of high standing and well conversant with Indian life have entered heartily into co-operation with us, believing the plan eminently adapted for this place.

Rev. S. R. Wells, Bhuinj:

We spent the first two months of the year labouring in and around Waee. The Brahmans of that place manifested a very bitter spirit against Christianity. Two or three times they tried to drive the native helpers out of the bazaar by violent means, and would have succeeded if the police had not interfered. This year the cold season finds us in the Kudarl valley, which is about eight miles in width and some twelve miles long. Although a small valley, still it is a fertile and populous one. It contains about fifty villages. We are in tents, near the village of Kudarl.

Rev. W. H. Atkinson, Sholapoor:

The new church building has been all we hoped it might be for missionary work. Our audiences of Hindoos have been more than fourfold what they were before in the old building.

Rev. C. W. Park, Eastern districts of Sholapoor:

On the whole, the year has witnessed growth and progress; few fields have a stronger claim upon the Mission than this, or appeal more loudly for wise and efficient labour; few present, we believe, a more gratifying prospect for good results.

—The Rev. R. W. Dale of Birmingham thus writes of Mr. Moody in the *Congregationalist*:

Of Mr. Moody's power I find it difficult to speak. It is so real, and yet so unlike the power of ordinary preachers, that I hardly know how to analyse it. Its reality is indisputable. Any man who can interest and impress an audience varying from three thousand to six thousand people for half an hour in the morning, and for three-quarters of an hour in the afternoon, and who can interest a third audience of thirteen or fifteen thousand people for three quarters of an hour again in the evening, must have power of some kind. Of course, some people listened without caring much for what he said, but though I generally sat in a position which enabled me to see the kind of impression he produced, I rarely saw many faces which did not indicate the most active and earnest interest.

The people were of all sorts, young and old, rich and poor, keen tradesmen, manufacturers, and merchants, and young ladies who had just left school, rough boys who knew more about dogs and pigeons than about books, and cultivated women. For a time I could not understand it—I am not sure that I understand it now. At the first meeting, Mr. Moody's address was simple, direct, kindly, and hopefull; it had a touch of humour and a touch of pathos; it was lit up with a story or two that filled most eyes with tears; but there seemed nothing in it very remarkable. Yet it *told*. A prayer-meeting with an address, at eight o'clock on a damp, cold January morning, was hardly the kind of thing—let me say it frankly—that I should generally regard as attractive; but I enjoyed it heartily; it seemed one of the happiest meetings I had ever attended. There was warmth and there was sunlight in it. At the evening meeting the same day, at Bingley Hall, I was still unable to make out how it was that he had done so much in other parts of the kingdom. I listened with interest; everybody listened with interest; and I was conscious again of a certain warmth and brightness which made the service very pleasant, but I could not see that there was much to impress those that were careless about religious duty. The next morning at the prayer-meeting the address was more incisive and striking, and at the evening service I began to see that the stranger had a faculty for making the elementary truths of the gospel intensely clear and vivid. But it still seemed most remarkable that he should have done so much, and on Tuesday I told Mr. Moody that the work was most plainly of God, for I could see no real relation between him and what he had done. He laughed cheerily, and said he should be very sorry if it were otherwise. I began to wonder whether what I had supposed to be a law of the Divine kingdom was perfectly uniform. I thought that were scores of us who could preach as effectively as Mr. Moody, and who might therefore, with God's good help, be equally successful.

In the course of a day or two my mistake was corrected; but to the last there were sensible people who listened to him with a kind of interest and delight with which they never listen to very "distinguished" and eloquent preachers, and who yet thought that though Mr. Moody was "simple and earnest" he had no particular power as a speaker. I do not intend to suggest any comparison between Mr. Moody and our great English orators, but I have met people who have talked in the same way about Mr. Bright, and who seemed to think that to speak like Mr. Bright was possible to nearly everybody.

One of the elements of Mr. Moody's power consists in his

PERFECT NATURALNESS.

He has something to say, and he says it—says it as simply and directly to thirteen thousand people as to thirteen. He has nothing of the impudence into which some speakers are betrayed when they try to to be easy and unconventional; but he talks in a perfectly unconstrained and straightforward way, just as he would talk to half-a-dozen old friends at his fireside. The effect of this is very intelligible. You no more think of criticising him than you think of criticising a man that you meet in the street, and who tells you the shortest way to a railway station. I can criticise most preachers and speakers: I criticised Dr Guthrie, though I was either laughing or crying the greater part of the time that I was listening to him; but somehow I did not think of criticising Mr. Moody till I had got home. Generally there seemed nothing to criticise; one or twice, in the simplest and most inartistic manner, he said things which at the moment he said them I felt were of the kind to give a popular speaker a great triumph, but his whole manner threw me out of the critical attitude. Some men force you to be critical. It is impossible to take a single coin from them without ringing it on the table and looking to see whether it is properly "milled." From first to last, they provoke "watchful jealousy." It is clear that they are taking a great deal of trouble with their sentences; it is disrespectful not to examine their work. It is clear, too, that they are giving you their best thoughts, their best arguments, and their best illustrations, and they show them to you just as a collector of gems shows you his last triumphant acquisition. It is impossible—it is almost insulting—not to criticise. When a speech or sermon is plainly a work of art, criticism is inevitable. It is not necessary for any one to paint pictures, to sing songs, or to deliver artistic addresses; but if a man insists on being an artist, and lets you know it, he forces upon you a critical examination of his performance.

Mr. Moody—so it seems to me—has an

"ART" OF A VERY EFFECTIVE KIND;

but he is infinitely more than an artist, and therefore most people listen without criticising. This is an immense element of power. If our congregations came to hear us preach, instead of coming to hear *how* we preach, the effect of our sermons would be immeasurably increased. Now and then Mr. Moody quoted a text in a very illegitimate sense; now and then he advanced an argument which would not hold water; now and then he laid down principles which seemed untenable; and there was a momentary protest on the part of the critical faculty; but the protest was only momentary. I was not thrown out of sympathy with him.

It is objected that he is too "familiar" with sacred things. Generally—not always—the objection comes from persons who are extremely *unfamiliar* with them. The fault that is charged against him—if it be a fault—is perhaps not too common in these days. There are not too many people who live, and move, and have their being in the fair provinces of Christian truth, and Christian hope, and Christian joy. Mr. Moody is, no doubt, very "familiar" with the things about which he talks. He is like a man who keeps

SUNDAY EVERY DAY IN THE WEEK;

his mind does not put on Sunday clothes when he begins to speak about religion. Religious truth is the subject of his constant thought; he does not therefore assume the "Bible tone" when he begins to pray or preach. In one of Mr. Ruskin's books there is a very remarkable passage on ecclesiastical architecture, which has occurred to me very often while thinking of Mr, Moody and Mr. Sankey. Mr. Ruskin says that the great builders of the Middle Ages never thought of building a church in a different style from that in which they built a house. There was no "ecclesiastical" style of architecture. And he maintains that we can never have good church architecture until our house architecture is sufficiently noble to be used for church purposes.

Now the architecture—if I may so speak—of Mr. Moody's discourses is not ecclesiastical. The windows, and the doors, and the furniture, and the decorations are of the kind with which we are familiar in our everyday life. He does not tell stories because they are amusing; but if an amusing story helps him to make a truth clearer, or to expose a common mistake, he does not refuse to tell it merely because it is amusing. The common things of common life are about him all the time he is speaking. He uses the words of the home and the street: the plainer they are the better he likes them. The gowns and bands which some of our preachers wear are the symbols of the special costume in which they think it proper to array religious truths.

MR. MOODY DOES WITHOUT GOWNS AND BANDS,

and speaks to men as he would speak to them at a meeting of the "United Kingdom Alliance," or at a political meeting during a contested election. He has given himself to God, all that he has, all that he is, and he uses every faculty and resource of his nature to prevail upon men to hate sin and to trust and love Christ. To him nothing is common or unclean. He has humour, and he uses it; he has passion and he uses it; he can tell racy anecdotes, and he tells them; he can make people cry as well as laugh, and he does it.

Some people say that he is "irreverent." If he is, I must have been singularly fortunate, for

I NEVER HEARD HIM SAY ANYTHING

which justifies the charge. But what people seem to mean is that he does not regard with religious respect every one that is mentioned in the Bible. Why should he? When he said that Bartimæus, after getting his sight, was eager to go home to "see what kind of a looking woman he had for a wife, for you know that as yet he had never seen Mrs. Bartimæus," some people who saw the report in the newspapers thought this was a proof of the irreverence of which he is said to be guilty. But I do not know that there is any reason for speaking reverently either of Bartimæus or of his wife. As a matter of taste most of us would prefer to describe the woman as the "wife" of the blind man; but why the "Mrs." should be thought irreverent it is difficult to understand. Reverence is due to God alone, and to Him in whom God is manifest in the flesh; of God, of our Lord Jesus Christ, there was never a word which was not inspired by fervent love, perfect trust, and devout worship. Of great saints, good men will speak with affection and respect; and it was thus that Mr. Moody spoke of them.

There was something in his way of

TELLING SCRIPTURE NARRATIVES

from which preachers may learn very much. The Oriental drapery was stripped off, and he told the stories as though they had happened in Chicago just before he had left home, or in Birmingham an hour or two before the service began. At times this gave the stories a certain air of grotesqueness, but it made the moral element in them intensely real. We are in the habit of making a double demand on our hearers; we ask them, first, to reproduce, by a strong effort of imagination, the Oriental circumstances of the narratives, and we then ask them to apprehend the human passions and follies and virtues which the narratives illustrate. I believe that they get so interested in the mere drapery that the substantial facts are often missed; or else the enduring human element looks so strange in its unfamiliar costume that its power is lost. I have heard men say that of late years the scenery and the dresses at the great theatres are wonderfully improved, but that the acting is very inferior to what it once was. Mr. Moody cares nothing for the scenery and the dresses. If he were a "manager" he might bring Julius Cæsar on to the stage in the uniform of an American general, and Hamlet might put on his "Ulster" when he was going out to meet the ghost, but he would insist on making the plot and passion of the play intensely and vividly real.

—Rev. R. G. Balfour on "Lukewarmness," in the *Times of Blessing*:

It is judicious. So says the world—*prudent* in relation to your own interests, *judicious* in reference to those around you. This lukewarm religion is not likely to give offence to any. It will not repel even the worldly-minded. On the contrary, it will commend Christianity to those who are opposed to it. It will strip religion of all that is mystical, fanatical, and repulsive, and will draw men towards it with an irresistible attraction. It was the want of this element in the religion of the Apostle Paul, and in his manner of advocating it, that made Festus interrupt him when answering for himself, by exclaiming with a loud voice, 'Paul, thou art beside thyself; much learning doth make thee mad.' Had Paul been a lukewarm Christian, Festus would have given him at least a respectful hearing. As it was, he looked upon him as a heated enthusiast, a learned madman.

It is gentlemanly. For is it not a mark of good breeding in a man carefully to repress the manifestation of feeling, especially on the subject of religion? What could be more rude and ungentlemanly than to obtrude your sentements in general society on a subject on which many are sure to differ from you? Better, surely, to go with the stream, become all things to all men, do in Rome as the Romans do. This is what the world commends as gentlemanly religion—broad, liberal, charitable to all. This is a proof of enlightenment and culture.

Does any one say that we have misrepresented or exaggerated the opinion of the world—that it can appreciate earnestness as much as Christians do? Yes; but they prefer that earnestness in anything rather than evangelical religion. Or if some of the world's prophets do at times speak warmly in praise even of *religious* earnestness, it is very noteworthy that their praise is all confined to the men who lived in days gone by. They can applaud the zeal of a Paul, a Luther, or a Knox; but they have not a word to say in commendation of the zeal of a Spurgeon or a Moody. There is too much reason to think that, if they have lived in the days of those men whose earnestness they now find it so easy to applaud, they would have denounced them, as they do their succes-

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sors in the present day, as narrow-minded, fanatical, intolerant bigots. Perhaps in their heart of hearts the world may despise the lukewarm Christian. We believe they do, at least in their more serious moments. But, speaking generally, they like him. They call him a good fellow, and choose him for a boon companion. This is the sort of religion they like. It awakens no unpleasant reflections, and calls up no dark forebodings.

Christ loathes the lukewarm. 'So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' These are strong words indeed, indicating an intense revulsion—a feeling of nausea awakened by lukewarmness in the breast of the Redeemer. The very religion which men applaud as prudent, judicious, philosophical, and gentlemanly, Jesus loathes. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' And thus it often happens that 'that which is highly esteemed among men is abomination in the sight of God.'

TELEGRAPHIC NEWS.

London, 8th April: The British Exports for the month of March amounted to £18,625,000, showing a decrease of £1,500 000. The Imports for the same month reached £31,000,000.

9th: In the House of Commons last night the Merchant Shipping Bill passed a second reading.—It is understood that the Bishop of Colombo intends resigning his See.—The Crown Prince of Germany is preparing to visit Italy.—Obituary: Sir John Gray.—Sir Charles Adderley, in moving the second reading of the Merchant Shipping Bill, opposed the clause for making Government survey compulsory, but proposed that a maximum load regulation should be instituted.

10th: In the House of Commons last night, Lord George Hamilton opposed, and the House finally negatived, a motion brought forward by Mr. Gregory that the case of the shareholders in the late Bank of Bombay merits the favourable consideration of Government.—The Hon. R. Bourke, Under-Secretary for Foreign Affairs, confirmed the reported exchange of Notes between Germany and Belgium, which fact had been confidentially communicated to the English Government, though neither party had appealed to England. Considerable uneasiness is being felt in Continental circles in consequence of the warlike nature of an article which has appeared in the Berlin *Ministerial Journal*.—At the recent iinterview between the Emperor Francis Joseph and King Victor Emmanuel at Venice, it was finally agreed to respect the the Pope's Prerogatives, provided that the internal interests of their respective Governments are unaffected.

Berlin, 10th: The Bishop of Breslau has refused to resign his See, and is therefore being prosecuted by Government.

11th: The Crown Prince will visit Italy *incogaito*.—The *Nord Deutsche Zeitung* partially contradicts the now prevalent warlike rumours, but considers that the reorganization of the French army is disquieting.—The Bishops now assembled at Fulda have petitioned the Emperor against disendowment: the Ministry have rejected the petition.

London, 11th: H. M's troop-ship *Crocodile*, homeward bound from Bombay, passed safely through the Suez Canal on the 10th inst.

Shanghai, 12th: A most disastrous collision took place yesterday off this port, between the local trading steamers *Ocean* and *Fusing*, the weather being extremely foggy. The *Fusing* was sunk, and it is believed the loss of life has been very great.

London, 12th: Captain Boyton, the celebrated American swimmer, has made an attempt, partially successful, to cross the English Channel in his new life-preserving apparatus. He was in the water fifteen hours, during which time he accomplished a distance of fifty miles, and was only prevented from reaching Boulogne by the setting in of night. The result of this daring enterprise was immediately telegraphed to Her Majesty the Queen.

13th: The political uneasiness caused by the attitude of Germany towards Belgium with reference to the comments of the clerical press on the arbitrary dealings of the Government with the Ultramontane party is now subsiding. In the House of Commons last night Mr. Disraeli stated that this incident was concluded, but declared that, if the independence and neutrality of Belgium were threatened he would know his duty and would not fear to meet Parliament.—Reports from South Wales hold out prospects of the termination of the Lock-out.—Baron Rothschild has issued a new Russian loan of fifteen millions sterling.—Lord George Hamilton has promised to make an early communication to the papers respecting the result of the Baroda Commission.

14th: The Right Rev. Thomas L. Claughton, Bishop of Rochester, has been appointed Chaplain General to the British forces—The following promotions have been gazetted:—Lieutenant-Colonels S. E. Gordon, W. E. M. Reilly, R. J. Hay, and J. M. Harris to be Lieutenant-Colonels of Artillery; Majors Macleod, F. T. Whinyates, W. N. Miller, B. L. Gordon and T. W. Purcell to be Lieutenant-Colonels of Artillery; Lieutenant-Colonel S. W. Bowles and Major W. F. A. Colman to be-Lieutenant Colonels of the 37th and 8th Regiments respectively.—In consequence of the death of General Sir James Hopo Grant, G. C. B., Lieutenant-Colonels J. M'K. Macintyre and Edward Harris have attained the rank of Colonel; and owing to the deaths of Lieutenant-Generals Lemon and G. Campbell, Major J. H. Campbell has been gazetted Lieutenant-Colonel, and Lieutenant Colonel Sir G. Bell has attained the rank of General.—In the House of Lords last night, the Bill to consolidate the Statutes of Indian Legislation was read for the second time.—This Bill provides that no Courts in India shall have power to declare the Acts of the Legislative Council invalid, but reserves the right of reference to the Judicial Committee of the Privy Council in the event of the Supreme Courts of the Presidencies discountenancing the decisions adopted by the Legislative Council.—In the Commons last night, a resolution passed to call the printers of the *Times* and *Daily News* to the bar of the House on Friday next to be interrogated in reference to the breach of privilege, it is alleged, they have committed in publishing the proceedings of the Foreign Loan Committee.

15th: The Troop-ship *Jumna* has passed through the Suez Canal homeward bound.—Obituary: Baron Brunnow.

Berlin, 14th: The Ministerial *Province Correspondence* declares that there is nothing in the condition of political affairs to justify the recently expressed apprehensions.

PASSENGERS SAILED.

Per P. and O. Str. *Hydaspes, 12th*:

For Southampton.—Mrs. Hardling, Mrs. Johnstone, Miss Hook, Mr. Clarke, Mr. and Mrs. Stodard, Mr. John Young, Miss Stodard, Mrs Starling and infant, Mr. T. Stodard, Mrs. H. M. Greenhow and infant, Mrs. Fryer, Mr. and Mrs. Garnett and infant, Mrs. Horsford, Mrs. Jenkins and two children, Miss Phillips, Col. W. R. Cunningham, Col. and Mrs. Barchard, Mr. and Mrs. Parlow, Major and Mrs Broughton and infant, Mrs. Prinsep and child, Miss Watts, Mr. W. H. Gowan, Mrs. Carter, Mr. R. D. Ellison, Rev. P and Mrs. Hughes, three children and two infants, Mr. J D. Gordon and Miss Gordon, Mrs. Howard, Mr. and Mrs Watson, child and infant, Mr. James Burke, Col. and Miss Stileman, Major and Mrs Wake and child, Mr. and Mrs. A. Hay, Mrs. Grierson and infant, Conductor J. Walshe, Conductor F. Joplin, Capt. Millett, Mr S. J. Morton, Mr. W. Hoskinson, Mr. J. Bathe, Col. Need and two Misses Need, Lieut.-Col. and Mrs. Blackney, Col. Napier Sturt, Col. Johnstone, Capt. Riddell, Mr. and Mrs. Lane and two infants, Mr. E. Sturmer, Mr G. F. Barr, Mr. J. Anderson, Mr. E. Mayhew, Mr. and Mrs. Thompson, child and two infants, and Mrs. Legatt and friend, Mr. Hodge, Mrs. Walsh, Mr. A. Jupp, Captain Simner and child, Miss Shapton, and Mrs. Leggett.

For Brindisi.—Mr. and Mrs. A. Lawrence and child, Mr. Sidney Hartwell, Mr. and Mrs. V. T. Taylor, two children and infant, Lieut. W. C. Fox, Lieut.-Col. and Mrs. Beynon, Mr. James Watson, Mr. James Tawse, Mr. G. A. H. Kittredge, Mr. Robert Miller, Mr. T. C. Lethbridge, Mr Riddell, Miss Swain, Rev M. M. and Mrs. Ross, Mr. H. Jeffrey, Mr. W. Riddell, and Mr. W. A. Bell.

For Venice.—Mr. John Smidt, Capt. and Mrs. Ollivant, child and infant, Mr. J. H. Morrins, Major R. C. B. Pemberton, Mr. H. H. Riach, Mr. N. S Symons, Mr. J. L. Symons, Col. Sir Lewis Pelly, K. C. S. I., Capt. J. C. Hay, Lieut. Douglas, Mr. E. C. Davis, Mrs. F. Corbett, Mr. N. R. Mothabhoy, Dr. Anderson, Major and Mrs. Morris, Col. and Mrs Jones, Capt. Moore, Mr. Merwanjee Tarachund, Mr. Nowrojee Manockjee Sett, Mr. W. S. Bissett, Mr. J. C. Ponsonby, Mr. S. J. Kilby, Mr. J. W. Summers, Mr. G. Barclay, Capt. T. F. Dowden, and Mr. J. Buckingham.

For Gibraltar.—Mr. and Mrs. Freitas, two children and infant, Major and Mrs. A. T. Moore, three children and infant.

For Suez.—Mr. A. B. Struther and Lord Camperdown.

Per Str. *Peddo*, for Liverpool, *10th*:

Mrs. Baker, and two infants, Miss Ferrier, Mr. Groves, Lieut. S A. Menzies, Lieut. C. B. Norman, Capt. J. Payne, Lieut. E. R. Power, Mrs. Sinclair, Mrs. Stopford and two children, Mrs. Wallace and child, and Mrs. Wheeler and two children.

Per Str. *Sumatra, 15th*:

For Genoa.—Mrs. Spencer and family, Lieut.-Colonel and Mrs. Molyneux, Mr. and Mrs J. C. Whishaw, Rev. and Mrs. Brigel and child, Mrs. Spillmann and child, Major F. C. Trent, Surgeon-Major and Mrs. G. W. Jameson, Captain and Mrs. W. T. H. Cox and child, Colonel and Mrs. Dawson, Miss Dawson, Master Dawson, Mr. and Mrs. Mach, Mr. and Mrs. A. G. Pilastri, Miss Atkinson. Captain Collis, Captain Goodall, Mr. R. Mayer, Mr. Baptist Pastore, Mrs. Clark, and Mrs. H. S. Smith and child.

For Naples.—Colonel Fane.

For Aden.—Mr. Succaram Ramjee.

For Suez.—Rev. Ohlinger, Master Rogers and one companion.

Per Str. *Hutton, 14th*:

For London.—Captain and Mrs. Caldicott and infant, Mrs. Hennen and four children, Colonel T. Swanson, Mrs. Murphy and two children, Mrs. Richards, Miss Davies, Mr. and Mrs. Wilmot Lane and three children, Captain Russell, Captain and Mr. Barton and two children.

For Portsmouth.—3 officers, 122 invalids, 8 men, 60 women and 150 children.

PASSENGERS ARRIVED.

Per Str. J. C. *Stevenson*, from Liverpool, *11th*:

Mrs. Pearce and three children, Miss Pearce, Mrs. Hapton, Mr. Nicholson, Mr. Wood, Mr Anderson, Mr. Pascoe, Mr. Little, Mrs Woodman and three children, Mrs Bapty and two children, Mr. Bapty, Mr. Lawson, Mr. Rennard, and Mr. Runciman.

Per Str. *Navarino, 14th*:

From London.—Dr. Ross, Mr. Mittra, Mr. G. Brown, Mrs. Mullen, Lieut. and Mrs. Thornhill, Col. Keays, Mrs. Keays, Miss Keays, Miss Gordon, Captain and Mrs. Blair, Master and Miss Blair, Miss Young, Mr. Campbell Hamilton, Mrs Mansel, Mr. Kenedy, Mrs. Goodby, Master and four Misses Goodby, Mr Malipox, and Mr. Ghosia.

From Suez.—Mr. Trevor.

Per P and O. Str. *Pekin, 15th*:

From Southampton—Mr. Holland, Major Thompson, Mr. de Vitris and sister, Mr. R. Mytton, Mr. Keash, Mr. Vavasor, and Mr. Sanson.

From Venice.—Lieut. Col Warden, Mr. J. Perrins

From Brindisi.—Major Wilkinson, Mr. LeMesurier, Mr. A E. Brigham, and Mr. A M Smith.

From Ancona.—Dr. J. Nelson.

From Suez.—Dr. Stannius.

Domestic Occurrences.

BIRTH.

SHARMAN—April 12th, at Middle Colaba, the wife of Mr. R. J. Sharman, Preventive Service, of a son.

MARRIAGES.

GADNEY—GRAVES—April 13th, at St. Paul's Church, Kamateepoora, the Rev. Alfred Gadney, Missionary, S. P. G., to Elizabeth, daughter of Mr. C. Graves, of Basingstoke, Berks, England.

HOGGAN—SUTTON—April 12th, at Christ Church, Mhow, by the Rev. C. F. Waterhouse, William Brooke Hoggan, Esq., R. A., to Jane Eliza, second daughter of H. Sutton, Esq., Deputy Assistant Commissary of Ordnance.

KIDDLE—STEUART—April 13th, at St Mary's Church, Poona, by the Rev G. A. F. Watson, Mr. J. Kiddle, P. & O Co.'s service, to Catherine Elizabeth Steuart, second daughter of Capt. W W. Goslin.

STROVER—ROBERTS—April 15th, at the Cathedral, Bombay, Lieut. Col. H. Strover, Royal Artillery, to Annie Gordon Nevill, daughter of Martyn Roberts, Esq., F. R. S. E., Bath, England.

DEATHS.

PEARCE—March 16th, between Bombay and Aden, on board the P. and O. steamship *Indus*, Lucy, wife of W. L. Pearce, Esq., Rajpootana (State) Railway.

LISTER—April 9th, at Poona, Stella Maude Ida, daughter of Mrs. A. Lister, aged 1 year, 9 months and 9 days.

McCANN—April 13th, at Mazagon, Rachel, wife of W. H. McCann, Esq., aged 25 years and 7 months.

HOWDEN—March 20th, at Tenby, South Wales, Andrew Cassels Howden, Esq., C. E., late of G. I. P. Railway, India, aged 38.

"BOMBAY GUARDIAN."

Subscriptions received from 1 *to* 15*th April*, 1875.

C. D. McAfee, February 1, 1876, Rs. 9-10; Captain W. Stenhouse, March 1, 1876, Rs. 9-10; C. Macdonald, April 1, 1876, Rs. 8; Colonel J. Goddard, February 14, 1876, Rs. 9-10; Mr. La Personne, September 30, 1875, Rs. 5; Rev. A. Bapujee, December 1, 1874, Rs. 2; W. Johnson, May 22, 1875, Rs. 2; Lieut. R. S. Simpson, 1875, Rs. 8; Rev. J. S. S. Robertson, 1875, Rs. 40; S. S. Bengalee, March 4, 1875, Rs. 4; Rev. M. M. Ross, April 1, 1875, annas 12-10; Rev. J. G. Hawker, 1875, Rs. 10-2-3; Lieut. Searle, February 9, 1876, Rs. 8; Mrs. Hannah, April 1, 1876, Rs. 8; J. S. Brown 1875, Rs. 9-10; C. E. Barstow, January 10, 1876, Rs. 8; C. B. Sharman, June 30, 1875, Rs. 2-8; J. Crisp, September 30, 1875, Rs. 4-7-6.

Advertisements.

DOLLAR ACADEMY.

MRS. T KIRK, Mayfield, Dollar, receives as boarders pupils of the Dollar Academy. Mrs. Kirk can refer to parents and guardians of former pupils as to her devotion to the comfort of her boarders and careful superintendence of their studies.

And owing to its munificent endowment, the Dollar Academy supplies a first-rate education, by very efficient masters, at a merely nominal cost.

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References are kindly permitted to Rev. Mr. Barrack, Principal, Dolla Academy, Rev. Mr. Gunn, Manse, Dollar; Rev. Mr Knight, F. C. Manse, Dollar; Dr. Lindsay, Brooklands, Dollar; Rev. J. Renton, Southfield House, Auchtermuchty; and A. H. Leith Fraser, Esq., B. C. S., Bhandara C. P.

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